

His love is hope and light for all the world . . . as the dawn of Easter fills the skies . . . —John Van Brakle (RNS Photo by Clifford R. Yeich)

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1977 Left Missionary In Stitches (21 Of Them)

JAKARTA, Indonesia (BP) — Clarence Griffin, Southern Baptist missionary to Indonesia, hopes 1978 will turn out better than 1977.

His problems actually started one day late in 1976 when he stopped at a traffic light in Jakarta, Indonesia's capital. An Indonesian army half-track ran into him from behind and crumpled his mission van. He was not injured, but that accident was a foreshadowing of things to come.

In early 1977, while leading a youth retreat, Griffin accidentally walked through a glass door and had to have 13 stitches. In successive months he suffered dengue fever, malaria and typhoid. And finally, while playing catcher on a missionary team, Griffin caught a bad bounce softball squarely in the eye.

That eight-stitch eye injury and a broken bone below the eyeball were successfully treated early this year.

With eyesight repaired and enthusiasm unimpaired, Griffin continues to serve as urban evangelist in Jakarta, a metropolis of seven million.

Beirut School Remains Open Despite Anxiety

BEIRUT, Lebanon (BP) — The mood was tense and faces were firm as students and teachers at the Beirut Baptist School continued classes under threat that the school might be closed or come under direct attack.

On March 15 Israeli forces launched an attack on Southern Lebanon in retaliation for a bus bombing in Israel. The attack, though centered in Tyre, moved to Beirut proper for part of the conflict. The fear of attack was coupled with the anxiety that refugees may be quartered in the Beirut school, which would close down regular classes.

The hundreds, perhaps thousands, left homeless are being quartered by Lebanese military forces in vacant buildings. Soldiers came to the Beirut Baptist School March 16 when classes were out in observance of the anniversary of the death of a Lebanese political leader.

James K. Ragland, Southern Baptist missionary director of the school, chose to resume classes March 17 rather than face possible closure for the quartering of refugees.

The school remained open throughout the air in Beirut in 1975-77 and this year has the highest enrollment in its history. But at least half of the school's more than 600 students were absent on the first day after the Israeli bombing.

A dynamite blast from a building site frightened both students and teachers. One mother ran to the school afraid for the lives of her children. "If we die," she told Ragland, "we die together."

But with all of this tension and fear, studies go on. "The students have

hope," Mrs. Ragland explained. "We have hope too that we can teach at least some that in Jesus there is peace and love."

Stewardship Tour

Kenyans Pay Preacher With One Live Chicken

By Anne McWilliams

Five Mississippi pastors led the first countrywide stewardship emphasis ever held among the Baptists in Kenya.

One visited a church "at the end of the earth." Another got a chicken for an honorarium. One went on a wild ride, rushing a missionary toward medical aid. All reported new tithers as a result of their stewardship teaching and preaching. All were impressed with the hospitality of the Kenyans and the efficient work of the missionaries.

The five were Bob Hamblin of Tupelo, Macklyn Hubbell of Cleveland, Ed North of Quitman, J. Roy McComb of Columbia, and Clark McMurray of

Pascagoula. They were accompanied by John Alexander, director, Stewardship Department, Mississippi Baptist Convention Board, who also went to Zambia.

They went at the invitation of the Baptist Convention of Kenya, Baptist Mission of Kenya, the Foreign Mission Board, SBC, and the Mississippi Baptist Convention Board.

After two days in Rio and two days in Johannesburg, they arrived in Nairobi on Jan. 31, and stayed in Kenya until Feb. 18. They spent several days at Limuru Baptist Assembly in an orientation meeting with missionaries. Then each went into a different area of the country to lead associational ste-

wardship meetings. Over 300 of Kenya's 350 churches were directly represented in the meetings, Alexander said.

A Wild Ride

The people who travelled to the two-day meetings usually slept at the church, on beds of palm and banana leaves. But Clark McMurray had a lightweight folding cot.

McMurray was at Meru near Mt. Kenya. His helper was French-speaking Pastor Gituro from Rwanda. McMurray said he did the Bible teaching and Gituro presented the practical side such as budget and pledge cards.

He continued, "It was remarkable the way the people listened, even though we sometimes had to speak through two interpreters, Swahili and the dialect of the tribe."

"For refreshments they served us tea at 10 and 4 — and it always tasted good. We drank only water that had been boiled. The menu usually included two dishes — balls of corn meal mush, and beans and corn cooked together."

McMurray had a frightening experience. He and James Houser were on their way back to Meru when the missionary suddenly became ill.

"We were three hours from anywhere. I had to drive an English-type car, which I had never done before, and drive on the left-hand side of the road, and go as fast as I dared." At Meru a plane was waiting to take the missionary to a hospital in Nairobi. He is all right now.

Of the missionaries he said, "They were very responsive to what we were trying to do. Their hospitality was wonderful. They are among the finest people I have ever known."

The End of the World

Ed North was accompanied by the president of the Baptist Convention of Kenya, Arthur Kinyanjui, who helped with the teaching and translation.

They began in Kericho, situated at an altitude of 7500 feet, and the tea capital of Kenya.

"And here I travelled to the end of the world," he declared. "On our first

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The Vacation Bible School training clinic which was held at Parkway Baptist Church in Jackson last week, drew 469 participants from 70 of the 76 Baptist Associations in the state.

These participants will return to their associations as trainers for individuals who plan to teach in church Vacation Bible Schools this summer.

In 1977 there were 144,664 students enrolled in VBS in 1,492 Mississippi Baptist churches. These churches held a total of 1,672 church schools, mission schools and Backyard Bible Clubs.

These figures include 2,942 adults enrolled in Vacation Bible Schools.

VBS statistics reported 1,656 professions of faith during and after sessions.

Five Mississippi churches attained distinguished status in VBS in 1977, fulfilling a number of requirements including holding a 3-day VBS. The churches were: Cliff Temple in Adams association; Raleigh, FBC, in Smith association; Grace in Warren; Holly Bluff in Yazoo; and Clear Creek in Lafayette.

The clinic was sponsored by the Sunday School department of the Mississippi Baptist Convention Board.

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WMU Convention

Furloughing Missionaries Will Focus On "Our Best"

Fifteen foreign missionaries who are currently at home in Mississippi will be featured during the Centennial Convention of Woman's Missionary Union, March 27-29, at First Baptist Church, Jackson.

Speaking during the Tuesday morning session will be John Merritt, Europe; Mr. and Mrs. Major McDaniel, Korea; and Mr. and Mrs. Bill Peacock, Korea.

The Tuesday afternoon session will feature Mrs. Tom Barron, Indonesia; Mary Frank Kirkpatrick, Liberia; and Mr. and Mrs. Russell Herrington, Costa Rica.

Wednesday morning's missionary speaker will be Mr. and Mrs. Robert Holifield, Italy; Mr. and Mrs. Stanley Stamps, Nicaragua; and Mr. and Mrs.

Jerry Simon, Taiwan.

Messages from these missionaries will be part of a packed program which begins at 7 p.m. on Monday, March 27, and concludes at noon on Wednesday, March 29.

A pageant, depicting events from the 100 year history of Mississippi WMU will be presented on Tuesday at 7 p.m. at the Jackson City Auditorium, following the Baptist Young Women banquet at 5:30 p.m.

Other speakers include Eugene Grubbs of the Foreign Mission Board, Carolyn Weatherford, of the SBC WMU, and Joe McKeever, pastor of FBC, Columbus.

Larry Black, minister of music for FBC, Jackson will lead in the convention's music. Special music will be

brought by the adult choir of FBC, Jackson, by the Mississippi Singing Churchmen, and the Carey College Chorale.

Mrs. Robert (Frances) Smira, of Jackson, will preside over all the sessions.

Speakers' photos on page 2.



New Book Released At Garaywa

At an autograph party at Camp Garaywa, for Marjean Patterson, Acteans from Calvary, Silver Creek, get autographed copies of her new book, COVERED FOUNDATIONS. Left to right are Miss Patterson, Becky Fortenberry, Mrs. Dianne Warren, Acteans director, Sue Johnson, and Renae Barton.

Now In Conneaut

Pastor's Entire Family Was Baptized On Easter

By Don McGregor

Peter Miller Jr., pastor of the Southern Baptist Church in Conneaut, Ohio, goes about his business with more

than an ordinary zeal; but then they were out-of-the-ordinary circumstances which placed him there.

He is native of Yugoslavia but of German extraction, and he left Yugoslavia in 1944 with his

parents as the Russian army approached. His pilgrimage has led him to Germany, to Colorado, to Pennsylvania, into the Air Force, to Vietnam, to Buffalo, to Fort Worth, and to Ohio and has been influenced by Mississippian Owen Cooper.

He was in Mississippi recently to visit Yazoo City and attended the Bap-

tist Building staff planning retreat with Jim Yates, pastor of First Church, Yazoo City, who was speaking at the retreat.

Miller went to Conneaut two years ago to start a church. There were no prospects, and he didn't know a person in the city of 15,000 population. He found there were 5,028 water meters in the city, and set out to knock on the door of every house that had a meter. He accomplished this task and found that 13,000 of the city's residents never attended church.

He rented a building that belonged to a Jehovah's Witness group and began holding services. Last month the Sunday School average was 61, and the morning worship service average attendance was 90. The weekly income is \$485, and he has baptized 51 during the two-year period. There have been

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Baptists Helping Terrorist Victims

JERUSALEM, Israel (BP) — Baptists in Israel are using prayer and friendship to help the grieving families around them who suffered losses in the recent terrorist attack.

Some Southern Baptist representatives and other Baptists who live in the coastal plain were under curfew for more than 24 hours following the attack March 11 in which 33 Israeli citizens were killed and scores wounded. But now they are free to travel and help where they can.

When news came of the Israeli de-

fense forces' military action in Southern Lebanon March 14-16, one Baptist in Haifa had a special reason to remain close to his radio and television for reports. Ibrahim Sim'an, lay evangelist, said, "I have made 16,000 friends in that area over the past two years. I am anxious to learn about the welfare of each one. This has been a nerve-racking two days for me."

Sim'an has been coordinating relief work among the refugees from Southern Lebanon. This ministry began

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Participants in the Vacation Bible School training clinic act out a short drama which teaches a moral lesson. An estimated 90 percent of what is acted out by a pupil is retained as opposed to only 10 percent of what is read to him or her.



Mr. and Mrs. Stamps



Mr. and Mrs. Herrington



Mr. and Mrs. Holifield

WMU Speakers Are Furloughing Foreign Missionaries In State



Mr. and Mrs. Peacock



Mr. and Mrs. Simon



Mr. and Mrs. McDaniel



Merritt Barron

Israeli, Christian Leaders Meet To Discuss New Law

JERUSALEM (BP) — In an unprecedented consultation between evangelical Protestant leaders and other government officials, Aharon Barak, attorney general of Israel, assured a delegation from the United Christian Council meeting in his office that a recent law regarding change of religion "applies in both letter and spirit to all men and all religions equally and without discrimination."

As he answered questions of the delegation, which included Southern Baptist Foreign Mission Board representative, Robert L. Lindsey, Barak said the only aim of the law, passed by the Knesset (parliament) last December, is to prevent the giving of or the taking of material bribes to bring about the change of religion.

(After the meeting, wire services reported, the Israeli minister of justice sent a letter to Richard Maass, president of the American Jewish Committee, stating, "There is no intention whatsoever on the part of the Israeli government to restrict in any way religious freedom of the Christian community or any other community in Israel." Masses had protested that the "sweeping provisions" of the law appeared to be "intended to intimidate the Christian community.")

Lindsey, a Baptist leader in Israel for 34 years, pointed out in the March 9 meeting that even though the Christian community in Israel appreciates the assurances given by the attorney general to help prevent harassment and false accusations under the new law, Christians, as well as other religious minorities in Israel, are still without legal basis for protection since Israel has no written constitution.

"We are being defamed publicly, and we are helpless to change the myth held by 90 percent of the Israeli public that Christians have unlimited sums of money which they use to bribe people

to convert and then to leave the country," Lindsey said.

"Only the passage of a constitution with clauses similar to that of the United Nations' Declaration of Human Rights and guaranteeing freedom of religion and thought can give us the

NEW YORK (RNS) — Rabbi Marc Tanenbaum, national director of interreligious affairs of the American Jewish Committee, said in his weekly religion commentary on Radio Station WINS here that "the sweeping provisions of the law could compromise the civil liberties of legitimate Christian bodies, and we have communicated our opposition to the highest authorities in Israel."

While noting that "the Jewish community shares the Agudah's feeling of moral offense at proselytization whose purpose is to undermine Judaism," Tanenbaum stressed that "Jews have suffered more than enough from denial of religious liberty, and will not allow such denial to be inflicted on others, especially in a Jewish state."

protection we need," Lindsey stressed.

Barak told the delegation that he is presently involved in drafting a constitution containing such features and that he hopes the Knesset document will pass at the earliest possible time.

Barak, scheduled to accompany Prime Minister Menachem Begin and Foreign Minister Moshe Dayan to the United States for meetings with President Carter and other top government officials, told Christian leaders that

the police have been instructed to relay all complaints related to the law directly to him or to State Attorney Gavriel Bach. Bach was present in the meeting, along with Meir Gabai, director-general of the Justice Ministry.

A three-man delegation representing the 20 member bodies of the council has just returned from Europe where "extensive and significant" contacts were made with leading officials in Protestant and Catholic groups. The council is considering sending a delegation on a similar mission to the United States. It is also studying the possibility of setting up a liaison office to coordinate all Christian groups in Israel to monitor the local scene and to disseminate information abroad.

Baptists, among the founding members of the council in 1956, have cooperated with its other members in the struggle against the law.

Tarpley Prepares For Nigerian Medical Work

John Tarpley, son of Hinds-Madison director of missions Fred Tarpley, and his wife, Maggie, are at Callaway Gardens, Ga., at this time preparing for mission service in Ogbomoso, Nigeria.

Tarpley, a physician, will be academic surgeon at the Baptist Medical Center in Ogbomoso. The couple has two sons, James, 7, and John, 6.

Both Dr. and Mrs. Tarpley are natives of Tennessee, but he calls Jackson, Miss., his home now. She is from Burns, Tenn.

Tarpley graduated second in his

Pastor's Entire Family. . .

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more than 100 professions of faith. Three months after the congregation began meeting in the Kingdom Hall the Baptists bought the building. They have now added to the educational building and have 3,000 square feet of education space.

Miller and his parents left Germany in 1949 and went to Colorado. In 1951 the parents bought a farm in Pennsylvania and the family moved there. Soon thereafter Peter was inducted into the Air Force.

He spent 21 years in the service and retired as a Senior Master Sergeant. He was in Vietnam in 1970 when he came under the influence of Southern Baptist Chaplain Jimmy Baggett. Baggett led him to the Lord in July of that year, and Miller experienced what he describes as a miraculous conversion.

He was 38 years of age, he said, and had engaged in just about all the manifestations of sin. When he went to his knees to ask the Lord to come into his life he also asked Him to clean up his life. Miller says that immediately he was delivered of all the problems of sin that he had been experiencing.

The new life style was not readily accepted by his wife and five children, however. He declares that they thought he was crazy. He soon became an Air Force recruiter in Buffalo, N. Y., and there he began attending a Southern Baptist church. He soon became "turned on to Christ," and on Easter Sunday of 1971 the entire family was baptized into the fellowship of the church. Miller notes that the change in attitudes of his family was also miraculous.

Before long he felt called into the ministry. Baggett had gone to Southwestern Seminary in Fort Worth as had the pastor of the Buffalo church. Miller decided to go there too. His testimony was picked up by the Southwestern news publication, where it was noticed by the director of missions in Ohio. The director of missions asked Miller to go to Ohio for a revival so that he could look around and consider the possibility of service in that state. He agreed, and the director of missions then got in touch with Owen Cooper. Cooper said that if Miller would go to Ohio he would support the work, and so the door-knocking ministry began.

Now there is a thriving Southern Baptist church that started from nothing, and a few of those 13,000 residents are now going to church regularly.

Newsbriefs In The World Of Religion

Beirut, Lebanon — Baptist Publications was the only Christian publisher among 29 publishing houses which participated in a large book fair in Beirut. Arabic newspapers listed several Baptist books among the best selling titles during the opening weekend of the exhibit. Two of these best sellers were "The Life and Teachings of Jesus the Messiah" by Dennis Clark and "How to Become a New Person," a collection of Billy Graham sermons.

Avon Park, Fla. — Aletha Smith (Mrs. James P.) Satterwhite, a former Southern Baptist missionary, has been named the 1978 Florida Mother of the Year. The Satterwhites served 23 years in Japan before resigning in 1975.

RA Congress

Begins Tomorrow

Tommy Baddley, Jr., pastor of First Baptist Church in Brandon, will speak during the state Royal Ambassador Congress at Mississippi College coliseum on March 24-25.

On the first evening of the congress he will speak on "God's Hall of Fame." Then, on Saturday morning, the title of his address will be "I Give Up."

Baddley will be joined on the program by Strongman Paul Anderson, MSU Football Coach Bob Tyler, and University of Mississippi football player George Plasketes.

Registration for the congress begins at 3 p.m. on the 24th.

New York (RNS) — Doubleday & Company has announced the establishment of an evangelical books division which will use the imprint of Doubleday-Galilee Books. Alex Liepa, editorial director for religious publishing, said, "We will use the Doubleday-Galilee imprint and colophon to tell the born-again readers which of the many Doubleday books are specifically evangelical. At the same time, we also hope to make it easier for the bookstore manager or clerk to find the books he can recommend to his rapidly growing evangelical clientele." The colophon depicts a sailboat in silhouette, with a white cross imprinted on the sail.

Washington (BP) — At a meeting attended by some 30 representatives of Washington-based religious liberty, civil liberties, and educational groups, Secretary of Health, Education, and Welfare Joseph A. Califano said the proposed tax credit bill now before Congress is "clearly unconstitutional."

He said "any lawyer worth his salt" would see the bill introduced by U. S. Senators Bob Packwood (R-Ore.) and Daniel Patrick Moynihan (D-N.Y.) as a violation of the no establishment clause of the first amendment. Califano cited specifically a 1973 U. S. Supreme Court decision, PEARL V. Nyquist which declared unconstitutional a state tax credit plan in New York.

Kaohsiung, Taiwan (RNS) — A Chinese Bible Commentary project — the first such to be prepared by Chinese scholars — has been launched in Taiwan. The proposed 42-volume work is expected to take 10 years to complete.

Singles Conference Set By FBC, Jackson

"People Helping People Be Themselves" is the theme for the May 5-6 state singles conference to be sponsored by First Baptist Church in Jackson.

The conference which runs Friday evening through Saturday evening will feature David Edens, professor at Stephens College in Columbia, Mo.; and Bill and Linda Cates, a Nashville-based singing and composing team.

In addition, program personalities include Paul Jacobs, a Jackson coun-

selor; Doug Tipps, staff evangelist for FBC; Bradley Pope, campus minister at Mississippi College; Susie Jordan, a single and member of FBC; plus Tim Holcomb, minister to singles at FBC.

The conference will be held at First Baptist Church at a cost of \$18, which includes a conference notebook, two meals and a banquet. Accommodations are being arranged by the singles of FBC.

For information, call or write First Baptist Church, P. O. Box 1158, Jackson, Miss., 39205. Phone 948-8780.

Quota System Troubles Swiss Baptist Seminary

By Irma Duke
RUSCHLIKON, Switzerland (BP) — Isam E. (Dick) Ballenger faces two major problems as he officially takes over the presidency of Baptist Theological Seminary in Ruschlikon in March.

Ballenger, a Southern Baptist missionary, must cope both with a money crisis and with the difficulties imposed by Switzerland's stiff quota system for foreigners, which limits the number of foreign faculty members the seminary can have.

Because of the system, used to pro-

tect the Swiss labor market, Ballenger had difficulties getting his own visa renewed, and recently another Southern Baptist missionary's visa was denied.

As the seminary's interim president since last summer, Ballenger has already become well acquainted with the 28-year-old school's financial problems, too.

"The American dollar is at an all-time low and the costs of goods and services here are extremely high," he explained in an interview in his Ruschlikon office. For example, he said, the seminary has to pay \$15 an hour to get professional painting done. To cash a check of any amount, it must pay a fee of \$3.

The continuing decline in the value of the American dollar in comparison with five major currencies in Europe aggravates the financial situation. On one day in mid-February, the value of the dollar dropped 3.2 percent against the Swiss franc.

Asked about future plans for the seminary, Ballenger said that his "biggest worry is continuing what we're doing. It's a very difficult time. The money is just not there."

During its February meeting, the Southern Baptist Foreign Mission Board voted to give the seminary an additional \$48,730 to cover a 1977 deficit in its operating budget. The institution is sponsored by Southern Baptists through the Foreign Mission Board in cooperation with European Baptist unions.

Financial support from European Baptists is limited, however. Ballenger said per capita gifts to church causes from Europeans are higher than in the United States but the number of European Baptists is much smaller. According to Baptist World Alliance figures, Europe has only about 1,172,000 Baptists. Of this number, over half live in Eastern Europe and cannot send money out, explained J. D. Hughey, the Foreign Mission Board's secretary for Europe, the Middle East and South Asia.

Ballenger said it has been difficult for the institution, which has 55 full-time students, to collect much in tuition because the students could get instruction free or much cheaper in public institutions.



Ballenger

Kenyans Pay With Live Chicken

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day in the bush, we left Kericho at 5 a.m. and drove about 50 miles on battered tarmac. We then turned off the pavement onto a rocky, bumpy excuse for a road which transformed our Land Rover into a torture machine.

"After 20 miles of this we entered a barely discernible trail through the bush. We travelled about 10 miles along this trail until it ended at the edge of a swamp. We put the Land Rover in four-wheel drive and splattered two miles through mud and water.

"Miraculously, we emerged into an opening to discover a little village, and out in the middle of a field sat a little Baptist church. I'm convinced that nothing lies beyond that point.

"We arrived at 9:30 and got started at 11:30. Some walked 20 miles to the meeting. Before we could talk about stewardship we had to baptize. This required walking about five miles through the bush to a muddy cattle pond where the national preacher baptized six people for about an hour.

"Upon our return to the church my watch indicated 2:30 p.m. and I had not had a bite to eat nor said a single word about stewardship. Finally my turn came and with the aid of two interpreters (these people did not speak Swahili) I taught the basic Bible truths about stewardship.

"The people fed us the best they had: ugali, stiff corn meal mush, and kuku, chicken. It's the first time the phrase, 'there's a lot of chicken in the ministry,' ever made sense to me. I know a few 'kukus' myself. We got back to Kericho after dark. My appreciation for the work of our missionaries and my prayers on their behalf will never

be the same again."

After three days in Kericho, North moved to Kisumu on the shore of Lake Victoria. Here he worked with Tom Wade, a new agricultural missionary. From the Kisumu base he and his helper preached and taught in four associations in seven days.

"What a joy to see the hunger of the people for the Word of God!" North said. "Several were saved in these meetings." While in Kisumu he had fellowship with Dr. and Mrs. Sam Cannato. (Ginny is a native of Hollandale.)

At Nakuru the two-day meeting took place in a little building made of raw slabs. North taught from 3 to 6 p.m. and returned at 8:30 to preach the Gospel. That night the building was packed and the only light in the house was a lantern hanging from a rafter over the pulpit.

"I preached the Gospel with great freedom and the invitation lasted for almost an hour," North said.

"I went out the next morning to complete the teaching. The meeting concluded at 2 p.m. and many of the people had not left the church for 24 hours. I believe that epitomizes the spirit of the Baptists in the land of Kenya."

Christians On The Coast

Bob Hamblin was assigned to Ukambani in southern Kenya and to the coastal area where he stayed in the homes of missionaries.

"The part I liked best was teaching the stewardship emphasis," he said. All the pastors and people at the meeting in Ukambani, in the bush, committed themselves to tithing.

He learned that 47 percent of the people on the Coast are Christians. There are 200 new Baptist churches and 3000 new converts.

"The Baptist Mission of Kenya is very efficient and the missionaries are doing a tremendous job," he emphasized.

A Live Chicken

Macklyn Hubbell was in two-day meetings in the outlying areas of Nairobi, sometimes in the city and sometimes in the bush.

While in the bush he slept on the floor of a ducca (country store) and ate breakfast that had been cooked on an open fire.

The national who was to work with him could not come, so without a helper Hubbell spoke and answered questions most days from 8:30 in the morning until 10 at night. After 10 he would eat supper.

Though he worked with no break he still found the work refreshing. "The people of Kenya have made a practice of expressing appreciation," he said. "My honorarium was a live chicken. I would have liked to bring it to Mississippi, but I gave it to one of the missionaries."

"The people were good listeners," he continued. "We as outside people and as stewardship specialists, reinforced what the missionaries had been saying. The Baptist Convention of Kenya hopes to be self-supporting within five years, and these meetings will help them know how to achieve that goal."

"Many of the missionaries have no pastors. I feel that we were supportive to them. They in turn were an inspira-

tion to us. We can share that inspiration with the churches back home. Our trip thus was of benefit to the Kenyans, to the missionaries, and to us, and to our churches."

(NOTE: The story of John Alexander's visit to Zambia will be printed in next week's Baptist Record.)

Baptists Helping Victims

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shortly after the Israeli government established the "good fence" policy in January 1976 in an effort to alleviate the suffering of the villagers caught in the civil strife in that area of Lebanon.

"After things clear up a bit, I hope to return to the four border crossings to continue giving aid to anyone in need, strictly on a humanitarian basis with no military or political connection," Sim'an stressed. He sees no reason for his help to both Christian and Muslim Arabs to cease.

Sim'an makes regular trips to the border in his minibus to distribute supplies such as blankets, foodstuffs, cement, lanterns and medical needs. He also helps transport the sick and wounded to hospitals in several cities in Galilee.

Funds from Baptists and other concerned Christian individuals and groups in Israel and abroad are used in this ministry.

Third Sunday School Series Takes Systematic Approach

By Mose Dangerfield
Sunday School Consultant

A third series of Sunday School curriculum for youths and adults will be introduced in October of this year. The Bible Book Series will take its place alongside the Convention Uniform Series and the Life and Work Series.

Each of the three Sunday School curriculum series is for people who want to study the Bible. To help churches decide if this new series is for your church, or which series is best for your church, the Mississippi Baptist Sunday School Department is conducting four Literature Interpretation Clinics the week of April 10.

These will be two-hour conferences for youth and adult teachers and department leaders as well as pastors, ministers of education, and other staff and general officers in the Sunday School.

These conferences will be in four areas of the state on consecutive days. Monday, April 10, the conference will be at Calvary Church, Jackson; on Tuesday, April 11, at First Church, Laurel; on Thursday, April 13, at First Church, Durant; and on Friday, April 14, at First Church, Oxford. The conferences will be from 7 to 9 p.m.

Each curriculum series has certain characteristics that set it apart. When the Bible Book Series was developed, some slight changes were made in Convention Uniform and in Life and Work.

In introducing the Bible Book Series, the Sunday School Board is not implying that the Bible Book Series is better than existing curriculum series. To the contrary, the goal in producing three curriculum lines has been to update the two existing lines and to provide

three good lines of Sunday School curriculum. Each church will need to determine which series best fits the needs of its youths and adults.

The objective of each series is Bible study, but the approach is different. The objective of the Bible Book Series is to study the Bible through a systematic study of books of the Bible. The only kind of study in this series is study of Bible books. All 66 books are scheduled for study in some way during a nine-year period. The plan of study moves more or less sequentially through Old and New Testament books in the order of the historical period reflected in the book. Some study from both Testaments is included each year.

The objective of the Convention Uniform Series is to study the Bible through a balanced coverage of major areas of the Bible in six-year cycles. A variety of approaches to Bible study is used, including studies of Bible books, topics, and personalities. A study of the life of Christ or of His teachings is included each year.

The objective of the Life and Work Series is to study the Bible through a systematic study of portions of the Bible related to the life and work of youth and adults and the life and work of Southern Baptist churches. Studies of Bible books, topics, and personalities are included. Although Life and Work has no set cycle, the total scope of biblical content is a factor in selecting what portions of the Bible to study.

Leading the April conferences from the Baptist Sunday School Board in Nashville will be Tom Lee of the Adult Program Section, and Forrest W. Jackson from the Youth Section.

Jackson will help interpret the curriculum series to youth workers while Lee will be working specifically with adult leaders the second half of the conference. The first hour will be a joint meeting of both age group leaders.

Boston (RNS) — The negative image of "gypsies" here is no better than anywhere else in the world, but one man — with the aid of church leaders like Cardinal Humberto Medeiros of Boston — is trying to do something about it. Since their purported origin in India some 7,000 years ago, gypsies have been social outcasts, invariably considered thieves and forced to live as a self-contained community with their own values, customs and justice. John Tene, one of several thousand Boston gypsies, two years ago founded a non-profit organization called Romania of Massachusetts, aimed at teaching gypsies to write English, practice basic hygiene and take part in vocational training. About 30 years old, but with only a second grade education, Mr. Tene claims "we can't improve our lives or the lives of our children without education."

FMB Allocates Relief Funds

RICHMOND, Va. (BP) — N. Aldo Broda, during the Foreign Mission Board's March meeting, presented the board's executive director, Baker J. Cauthen, with two copies of "La Biblia de Estudio Mundo Hispano." The book is a new study Bible the Spanish Baptist Publishing House has published for use in more than 40 countries to which it supplies literature and church materials.

Broda is the first Latin American to head the El Paso-based institution since its founding in 1906. He formerly directed the Argentine Baptist Conventions publications work.

In addition, the board: —Heard a report that contributions through March 7 for the Lottie Moon Christmas Offering for foreign mis-

sions had reached \$22,808,030 — an increase of \$1,311,315 over the total at the same time last year. Books on the 1977 offering will remain open until the end of May.

Confirmed plans for its April 10-12 meeting in Fort Worth, Texas, where about 20 missionaries will be appointed in the 14,000-seat Tarrant County Convention Center arena at 7:15 p.m. April 11.

Allocated \$69,250 for world relief projects and \$10,500 for world hunger.

The relief work includes \$30,000 for rebuilding homes destroyed in Argentina's severe earthquake last November; \$11,000 to continue work with Cambodian and Vietnamese refugees in Thailand during the next three months; \$2,500 for flood relief in

The Missions Task

Need You Be Mediocre?

By John Alexander, Director
Stewardship Department

The blight of mediocrity binds us and prevents all too many of God's children from rich and rewarding achievement. Too often do we content ourselves by saying, "Well, I'm doing as well as most anyone else." To be average is to be the worst of the best and the best of the worst. Who wants to be average?

Why be content with being like everyone else? Why not the best? Nowhere in the Scriptures do you find an admonition to be average, to maintain the status quo, to hold your own. We are instructed to move forward, to go into all the world, to share the gospel with every person.

Whatever it takes to achieve these objectives is what our Lord expects and requires of us. He places no ceiling on what He can call on us to give in His cause. He gave His all. We cannot be His disciples if we are unwilling to do as much.

He said, "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple" (Lk. 14:33). In this statement Jesus removes all limits on the demands of discipleship. He has not asked everyone to give all, but He certainly has that right.

Since we are the first generation of Christians to place a time limit for sharing the gospel with the whole world, we must look at what that could cost.

In manpower, it will require doubling our present missionary staff.

In money, it will require tripling our current level of Cooperative Program giving.

In lay involvement, it will require at least 10,000 lay persons sharing their expertise beyond the local church and to the ends of the earth.

If this goal is to be achieved, each church should now be in the process of planning how it is to participate. Can you think of a more urgent call upon your church manpower and financial resources?

The last command Jesus gave before departing for heaven was the command to evangelize and congregationalize the people of the earth. The door of opportunity has been opened wide and no Baptist of this generation can say he or she didn't have an opportunity to respond completely to Christ's command.

This effort will not fail or succeed at the Foreign Mission Board, the Home Mission Board, the seminaries, or the Radio-TV Commission. This worldwide effort will fail or succeed in your church and mine.

Pastors must preach and lead out in this effort. Budget and Finance Committees must recognize the challenge, feel the call, and respond through a growing commitment to missions. We are not responsible for the other churches but we are responsible for our own church.

May God create within us a holy discontent with mediocrity, with being average, and burn into our souls a desire to set the pace, lead the way in personal and church commitment to world witness in our time.

May Baptists hear again Carey's admonition to his association, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; SPARE NOT: lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited" (Is. 54:2-3).

Requires Disclosure

Baptists Protest Inclusion Of Churches In Lobby Act

WASHINGTON (BP) — Lobby registration and disclosure legislation, aimed primarily at major paid lobby organizations, but which also includes church efforts to affect public policy, advanced through the House Committee on the Judiciary.

James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, in testimony submitted to the judiciary committee urged that churches be excluded from the requirements of the bill (H. R. 8494). "We believe that the bill as now constructed seriously jeopardizes the guarantees of the First Amendment with regard to 'the free exercise of religion,'" Wood said.

The Senate Governmental Affairs Committee is also working on lobby disclosure bills but has not yet issued a final version.

The House measure would require registration with the government by any organization or group of individuals which spends \$2,500 in any quarter to lobby or draft lobbying communications or which employs one or more persons who lobby 15 or more days per quarter or two or more persons who lobby seven or more days per quarter.

Wood asserted that involvement of the church in public affairs is "an inescapable responsibility" and "integral to the mission and ministry of the church." H. R. 8494 clearly puts a substantial burden on the churches of accountability to government for maintaining an advocacy role in public affairs and in the formulation of public policy.

The bill would require information identifying the organization and its lobbyists as well as the issues of con-

cern and the methods of lobbying used. It would also require disclosure of money spent for lobbying and salaries of lobbyists.

Burmese Baptize 6,215 In One Day

WASHINGTON (BP) — Even the most ambitious dreams of the Kachin Baptists in Burma fell short of reality.

The Kachin Baptist Convention, composed of tribal people adjacent to Burma's Chinese border, had hoped for 50,000 people at their December centennial celebrating the 100th anniversary of the coming of American Baptist missionaries to Naung Nang, Myitkyna. They prepared for the crowd by gathering 350 cattle, 750 pigs, 1,000 chickens and 5,000 baskets of rice.

A letter from Victor San Lone, general secretary of the Burma Baptist Convention, to the Baptist World Alliance, now reports what really happened:

—73,421 people actually registered their names at the registration office, and total attendance was near 100,000.

—6,215 new converts were baptized in the Irrawaddy River.

—More than 35,000 people joined in observance of the Lord's Supper.

The Kachins reported a church membership of 57,000 baptized Christians and a total Christian community of 170,000 in early 1977. They are part of an overall

Baptist membership of 321,525 in Burma. These are large figures in the midst of a population judged to be 85 percent Buddhist. Missionaries have not been permitted in Burma since May 1966.

San Lone's letter to the Baptist World Alliance said that "the Kachin people made it a point to be present at the big meeting to give thanks to God and consecrate themselves anew," some of them traveling more than 10 days through the hilly country to get there. The Christmas Day worship service saw 35,000 people seated at communion.

For the mass baptism, San Lone reported, "The candidates and 100 ordained pastors marched to the Irrawaddy River in procession carrying banners of the Cross."

Kachin Baptists made plans for a three-year evangelistic outreach, and decided to open two new mission fields. Six hundred volunteered to implement the program, 300 more than needed.

"The people selected (from the volunteers) are now undergoing 40 days of intensive training to serve as a task force for evangelistic outreach," San Lone reported.

Oak Forest WMU Hosts Church To Centennial Party



A WMU Centennial cake was baked by Mrs. Sandra Harrell and Mrs. Betty Davis for Oak Forest Church, Jackson.

Woman's Missionary Union of Oak Forest Church, Jackson, gave a Centennial birthday party for the entire church on Sunday night, March 19.

Fellowship Hall was decorated with gold and purple streamers and balloons. WMU members wore long dresses typical of the late 1800's and the early 1900's.

The party to celebrate 100 years of Mississippi WMU began with the congregation gathered around the giant birthday cake, as 100 candles were lighted. The cake was created by Betty Davis and Sandra Harrell. And decorated with the WMU Centennial Emblem, a magnolia in the center.

Evelyn Keyes and Peggy Keyes had created a large Centennial plaque for this occasion. It features the Centennial emblem, lettered in white on purple background, with a magnolia in the center. It has been framed and will be displayed in a prominent place in the church.

The Baptist Women and BYW booth featured literature from long ago, with pictures of early WMU meetings.

The Acteens and GA's worked together on a booth to show the beginnings of the Sunbeam Band. Early and current GA magazines and GA Coronation pictures were displayed. Dot Porter is the GA director.

The Mission Friends booth helped to depict the changes that have taken place in children's mission organizations.

Royal Ambassadors took part in the Fair. Their booth showed in pictorial form the major events in RA history in Mississippi.

Hustad To Lead Workshop For Organists

Donald P. Hustad will conduct a two-day church organist workshop in Gulfport on April 10 and 11. Mississippi Music, Inc. of Biloxi is the workshop sponsor.



Hustad

The workshop will be conducted at the Jefferson Davis Junior College Fine Arts Auditorium with sessions from 8:30 to 12 a.m. and from 1:30 to 5 p.m.

The session on April 10 will be conducted toward the less formal gospel-type denominations; April 11 will be conducted toward the more formal atmosphere. Both sessions will include extensive performances on the Baldwin Model 640 Organ.

Hustad is professor of church music at the Southern Baptist Theological Seminary, Louisville, Ky.

There is no charge for attending these sessions. Registration is open to all.

If you desire advance registration contact Lloyd Rollins or Phil Beining, Mississippi Music, Inc., P. O. Box 4564 West Biloxi, Biloxi, MS 39531. (Phone 601-388-6547.)

State Singing Churchmen Announce Spring Dates

The Mississippi Singing Churchmen, Mississippi Singing Women, The Singing Churchmen Handbells and Brass Ensembles will appear in concert at the Baptist Children's Village Chapel on March 27 at 7 p.m.

The next day, March 28, the Singing Churchmen and their instrumental ensembles will be on program of the Mississippi State WMU Convention at First Church, Jackson, at 11 a.m. and 2:30 p.m.

The next public appearance for the group will be at the dedicatory service of Gulfshore Assembly on May 5, at 7:30 p.m.

The Churchmen will have a retreat May 5 and 6, which will precede the organizational meeting of the Mississippi Church Music Conference. This will also be held at Gulfshore Assembly.

Recently, the Singing Churchmen accepted an invitation to sing Monday, June 12, during the Southern Baptist Church Music Conference at the Wieuka Road Baptist Church, Atlanta, Georgia.

Officers for this group are: presi-

dent — J. T. Hannaford, minister of music, First Church, Moss Point; vice president and president-elect — J. M. Wood, minister of music, Broadmoor Church, Jackson; secretary/treasurer — Agnes Batson, Church Music Department, Mississippi Baptist Convention Board, Jackson;

Area Directors: North Area — George McFadin, minister of music, First Church, Oxford; Central Area — Bill Barnes, minister of music, Morrison Heights Church, Clinton; South Area — Lloyd Mims, minister of music, Collins Church.

Publicity director — Bill Sellers, director of circulation — advertising of the Baptist Record/Data Processing Coordinator, Mississippi Baptist Convention Board, Jackson.

Orchestral coordinator — Jesse Bennett, minister of music, North Calvary Church, Philadelphia; Handbell director — Perry Robinson, minister of music, Salem Church, Collins; and audio-visual director — John McCall III, minister of music, First Church, West Point.

1978 Mission Tour Plans Visit To State Coast

A tour to Baptist ministries along the Mississippi Gulf Coast, New Orleans, and Central Mississippi will take place April 10-12.

The three day, two night tour will leave Jackson by bus at 8 a.m. Monday April 10 and return to Jackson Wednesday afternoon, April 12.

Purpose of the 1978 State Mission Tour is to provide Mississippi Baptists the opportunity to see how mission monies are being spent and to observe the needs and methods in mission work.

Along the Mississippi coast, the tour will visit: Gulfshore Baptist Assembly, seamen's ministries, language work, social service ministries, new mission work, and other association related work.

In New Orleans, the tour will see the Baptist Men's rescue mission, Rachel Sims river ministry, Friendship House, Sellers Home and Adoption Center, New Orleans Seminary, and other home mission work.

In Central Mississippi, the group will visit Baptists student ministries on college campuses, ministries to delinquent youths, resort ministries, Goodwill Center ministries, and ministries with National Baptists.

Any interested person is invited to take the tour which will cost \$40 per person, which includes two nights' lodging and transportation for the chartered bus.

For registration information, contact the Mississippi Baptist Brotherhood Department in Jackson.

The Board of Trustees, Faculty
And Students of

Clarke College

Request the Honor of your presence
At the Inauguration of

Sidney L. Harris

As President of the College

Saturday Afternoon the First of April

At Two-thirty o'clock

Nineteen Hundred and Seventy-eight

In the Sanctuary of

First Baptist Church, Newton, Mississippi

Reception Following

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

The Easter Message

"So Send I You"

The resurrection of Jesus was the most dramatic event in all of history.

Perhaps the most dramatic account of that event is found in Luke's gospel as he describes the journey of the women to the tomb, where they were met by an empty tomb and then the appearance of two men in white clothing. The two men announced the resurrection by saying, "Why seek ye the living among the dead?"

And there it was. He had indeed risen from the dead as He said He would. Evidently, no one had believed Him. His disciples had completely given up hope and the women had gone to the tomb to anoint the body.

In addition to asking the question to give more emphasis to the fact of their announcement, the two men may have been chastising the women to some degree for thinking that Christ was going to be in the tomb.

Be that as it may, the announcement was one of amazement; but the women became convinced of the resurrection when the two men reminded them of Jesus' declaration that he would rise again on the third day.

They went to tell the disciples, who did not believe them at all. The men became convinced of the resurrection only after a first-hand experience with the risen Lord.

Once they had met the risen King, however, they turned the world upside down.

We have first-hand experiences with that same risen King today, but for the most part we are able to accept them and appreciate them without doing much of anything about them. Those first disciples could not help but tell all who would listen what they had seen and heard.

The gospel of John has another of the

dramatic passages that are a part of the resurrection story, and it is one that we need to pay particular attention to. As the disciples were gathered in a locked room on the evening of the resurrection, Jesus appeared to them. It was at this time that he uttered the familiar words, "As the Father has sent me, even so send I you."

There were only 11 of those disciples gathered. Their victories were many.

There are 13 million Southern Baptists in addition to all the other Christians of all denominations. The number of the band all over the world that claims the name of Jesus is an awesome one. Yet the spreading of the gospel of the atoning death and the resurrection of Jesus has become agonizingly slow.

This is the Easter season, the time when we pay particular attention to the resurrection — though our Lord's

Day worship was established because of it. Could we not, all of us, at this time dedicate ourselves to be out telling the story more than ever before.

The Lord told those early disciples that he was sending them, and He has continued to send His disciples ever since that resurrection evening. But we go grudgingly. We have to have our Bold Mission Thrust to move us out — if indeed it does.

Why can't we just do it because the Master told us to?

Of course there are many who witness regularly without any impetus being necessary than Christ's "...so send I you." The Bold Mission Thrust will challenge many more to become witnesses. All of these, however, compared with the 13 million person potential, represent but a trickle.

How many of that trickle are to be found in Mississippi's 600,000 members?

"New" Cooperative Program . . .

The Entire Church Serves

Pastor Carl Nelson of Pelahatchie was in the office a short time back and in the course of the conversation he let it slip that he had been going here and there in speaking engagements talking about a "new Cooperative Program."

New, indeed! What kind of strange talk is this?

It was not so strange when Carl began explaining it.

He points out that many churches

are fragmented into programs or areas of effort. There are those who push the music program; and as far as they are concerned, this is where they will place their efforts and influence. Others see the Brotherhood to be the field in which they will find a challenge, and to them that is what service is all about. The list could go on; and it would include Woman's Missionary Union, Sunday School, and Church Training as well as other areas of service just as deserving of support.

The idea is that these people do not fail to serve well and faithfully. They are effective in what they are doing, and the churches are much better off for their service.

But in many instances they have confined themselves to one of the several areas and guard the fields of their service with a noticeable intensity.

Carl's point is that it is the church serving through all of these areas. His

"new Cooperative Program" is an effort to point out that we are all a part of the service of the church as we labor in the different areas, and the need is to see the entire effort as a whole rather than as isolated parts.

He calls for a cooperative movement that would have all of the parts meshing together to give mutual assistance to each other and to make the work of the church a common front rather than a collection of loosely related efforts.

Guest Editorial . . .

Losing The Cross

There are some folks in St. Paul, Minnesota who are upset. An antique cross made of brass was apparently stolen from the House of Hope Presbyterian Church, where the funeral of Senator Hubert H. Humphrey was held January 16. The cross, 150 years old and valued at \$500, has not been seen since the service. It is theorized that when the spectators were permitted in the church after the senator's funeral to take flowers as remembrances, one of them must have brazenly made off with the cross of brass.

Having a valuable, visible cross flagrantly stolen from your church might indeed be upsetting. However, there is a more subtle theft of the cross that should cause greater consternation. When a church is robbed, no matter by what means, of the true meaning of the ancient symbol of Christian-

ity, the congregation loses much more. Losing a material cross from the altar is one thing, but losing the message of the cross is quite another. We need a renewed dedication to the claims of the cross.

Jesus was laying the foundation for a bold mission thrust when He said: "Whoever will come after me, let him deny himself, and take up his cross and follow me" (Mark 8:34). In these critical days of mission endeavor, we must realize that the Christian cross is not primarily a beautiful object of worship even though it testifies of our salvation. The cross of Christ is rugged and ugly, stained with blood and a symbol of death. It is a picture of what sin does to the Holy One of God. To take up the cross means a commitment of life unto death for the cause of Christ. It is not a burden thrust upon us but an obligation of service voluntarily accepted by the redeemed. The sacrifice of self and life is imperative if we would follow the Way.

Southern Baptists have launched out on an ambitious goal. We are determined, at least in print, to see that everyone in the world has an opportunity to hear the gospel by the year 2000.

It sounds good and many are excited over the prospects but the program is doomed unless we put into practice the real message of the cross. Our trouble is that we are willing to do anything but sacrifice for the kingdom. Many of those who heard the call of Jesus to take up the cross ceased to follow. They wanted no part of it. To them it was clear what He meant and they had no intention of giving their lives for a voice crying in the wilderness. So many of them "went back and walked

no more with him."

This attitude is not dead in our day. Recently the pastor of Bethel Baptist Church in Westerfield, N. J. was temporarily barred by court order from his pulpit at their request of the deacons. What was the charge? They didn't like their pastor's controversial sermons against the accumulation of luxury cars and homes at the expense of spiritual values! The deacons apparently only wanted to look at the cross, not get on it.

Preaching the fundamental, factual meaning of the cross will not likely endear us to a carnal world, but dedicated saints will love it and profit by it. The loss of an expensive, visible cross is really sad, but losing the teachings of the cross is disastrous.

Edgar R. Cooper
Florida Baptist Witness

Letters To The Editor

Women In The Bible

Dear Editor:

I read the letters in the Record and it interested me about what the people have said about the woman's role in the Bible or in the gospels.

Paul wrote to the church in Philippians 4:3 I quote, "Help those women which laboured with me in the gospel."

In Second Timothy 1:5 Paul praises his male friend Timothy by giving Timothy's grandmother and mother

the credit for a great faith even before the son had it.

And in Acts 33:4 Paul said, "And I persecuted this way unto the death, binding and delivering into prisons both men and women." This was when Paul was trying to wipe out the gospel carrying Christians and before he was confronted by Christ on the road to Damascus.

In Acts 1:8 Jesus promised power to the people who carried the gospel. Also in verses 13 and 14 the men and the women (about 120) remained together, waiting for the Holy Ghost.

After our Lord and Savior Jesus Christ was risen from the dead, He and the angels spoke to the women; and the message for them to carry was go tell the good news, the story of the resurrected Christ. Matthew chapter 28: "Go quickly tell He is risen."

Mary Magdalene: Jesus saith to her "Go to my brethren, and say unto them" — John 20:17. Mary Magdalene

came and told the disciples — John 20:18.

Just a note about Deborah a woman in Old Testament history. She was a judge who judged all of Israel — Mother of Israel she called herself. She was a great prophetess also. Read Judges 4:4-14 and Judges 5:1-31. I think Deborah had all the authority a man could have.

Then in the Old Testament there is Esther who saved her race of people from destruction. She spoke out when she knew she could be killed for opening her mouth.

And they (not he or she) that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. Daniel 12:3.

Jesus went about His Father's business and His teachings were not a series of "thou shalt nots" but a perfect pattern of positive instructions. His Golden Rule is the acme of Christ-

ian living. Proverb 23:7 says, For as he thinketh in his heart, so is he.

A woman that feareth (worships) the Lord, she shall be praised. From Proverb 31.

Mrs. Esthâ Hegwood
Jackson, MS

German Film Features Baptist Village

ISRAEL — A West German television team recently made a film on Baptist Village to be shown as part of a series featuring religious groups around the world.

The film will show how a minority religious group lives in a Jewish state. Foreign Mission Board representative, Milton Murphey, coordinator of Baptist Village, reported that among the features included in the film were the daily prayer time of the staff, the Sabbath Bible School, and worship service of the Petah Tikva Baptist Congregation. Several Baptist families were interviewed in their homes at the village or as they attended various activities there.

The television crew filmed the picking of citrus fruit, the main agricultural work at this season at the village, as well as the regular daily work of this Baptist camp and conference center on the Plain of Sharon, near Petah Tikva.

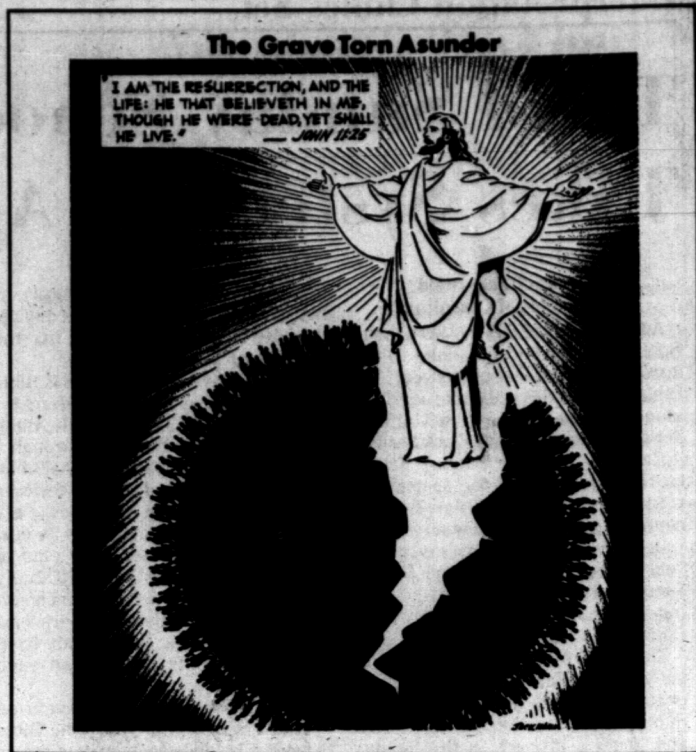
—Lee and Ruthie Baggett
Missionaries to Mexico
THROUGH THE COOPERATIVE PROGRAM

Thank You, Lord . . .

The Seed Sown Multiplies

The Home Bible Study book is going into its second printing here. One lady in Monterrey now has a dozen or more neighbors studying in her home. For years they had all refused to attend any services at her church.

People still shock us. A young couple in Tabasco tell us now that they are Christians, there is more money than they know what to do with. One year ago a farmer opened a mission in a nearby town. On a recent visit, we found the town to be almost totally Christian.



Faces And Places

By Anne Washburn McWilliams

Until I was three Grandpa Allen was my best friend and playmate, and then I learned about death. In March of 1932 there were no miracle drugs for pneumonia, and Grandpa died at age 64. Aunt Lura Earl lifted me in her arms so that I could see him, in the casket in a corner of his bedroom.

My cousin, Allen Slaughter, died at 19; he was at work on a highway when a truck, out of control, ran over him. His sister Glennie died two years later, murdered by her husband.

Glennie's husband was twice her age. His name was Lumpkin and she called him Sugar Lump. But one day in Miami he shot her and then shot himself. He died immediately, but Glennie lived a few days. I loved Glennie. (Once when I was ten she brought me some white Florida sand and some seashells.) I prayed that she would live.

Glennie's father went on the train to see her in the hospital. She said, "Oh, Daddy, you made it. Now I'm going to be all right." But she died.

My friend Mildred, the twin sister of my high school sweetheart, died when she was 18. She had just graduated from high school and was planning to marry my cousin Henry that summer. As Mildred stood on the threshold of an open door beaming hot fudge, the sun was shining. One big streak of lightning flashed across the sky, and the thunder roared. Mildred fell. She said, "Mama, I think the lightning hit me."

Daddy faced death with courage, as he had always faced the problems of life. As I watched him suffer, I loved him so much I wished I could give him my lungs. Gradually bronchitis and emphysema won the battle.

I went to the funeral of a little boy, the son of my niece, Troy Herrington Murphy. Dale had lived five years, eight months, and six days before he died of leukemia.

I'd never been to a child's funeral before. There were flowers, tiny ones on hearts and Bibles, marked "Jesus Loves Me," and some pink ones on a satin pillow.

Dale had been a rip-roaring little boy, full of vigor and energy, shouting and quarreling with his brother David, and then hugging and making up. I

remembered how at Christmas he had gaily pulled on his new boots, and then asked his grandmother for a piece of cake. Now the people stood in the sun and the wind by the little grave, the tears spilling down their cheeks.

I have read in the Bible the story of the death of Lazarus, and how that

I Know He Lives

Jesus stood at Lazarus' grave and wept.

I agree with Edith Schaeffer that Jesus wept "not just with sympathy, not just with sorrow for Lazarus's sisters and friends, but also with anger at the enemy — death."

Yet Jesus had said to Martha, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die (John 11:25, 26)."

I think that Lazarus's resurrection was a demonstration of the fact that Jesus could and would rise from the dead. But Jesus after His resurrection was not like Lazarus at all; His body was the same body, but one that could not ever die or be hurt again.

I believe that in His death and resurrection He gave those who believe in Him the promise of life after death. Because I do believe that, I believe that I will see again these that I loved.

Easter is not a time when I usually think of death, except in connection with the resurrection. Easter morning always seems to have a freshness, a spring-like glow that I associate with hope.

It is not a morning for irritability or complaints, or being late for Sunday School. It is a morning to get up early and fall on my knees in adoration of my Lord, the conqueror of death; a morning to stand in the sanctuary and sing, "He lives, He lives, I know He lives. . . Hallelujah, what a Savior!"

Who Makes Decisions . . .

The Baptist Pope

By Ron Kirkland

"Who rules the Baptist Church?" This startling question was asked by a Catholic friend who really wanted to know. Being a properly trained Baptist minister, I quickly responded piously with a good Baptist answer, "God rules the Baptist Church."

"But who makes the business decisions in the church; who decides what will and will not be done in the church? Who is the Baptist Pope?" my friend continued to ask.

I wanted to tell my friend that as a body of priests, the Baptist Congregation is led of God through the Holy Spirit to make decisions. Under a theocracy, God will lead most of His people to make the proper decision. While it may appear to be a democracy, the people are not expressing their personal wishes, but are expressing the will of God who leads them. That is what I wanted to tell him, but I had reservations about speaking so idealistically about a process that usually does not go so ideally.

Sitting in on committee meetings, church council meetings, and deacon meetings had introduced me to a force that is perhaps as powerful in Baptist churches as any Pope has been in the Catholic Church. The fear of what the Baptist Pope might say has caused many life changing plans to go unfulfilled. No one has ever seen our king, but his influence is always present in every business meeting. He is the great King Sumover.

Every new ministry, each new idea, and all church programs must meet Sumover's approval. An idea can be born of prayer and founded on God's

word; it can be as practical as tithing and as sound as the New Testament and still go untried because Sumover might not like it. Sumover does not say much himself; others speak for him. We frequently hear his prophet say, "Now I don't object to this, but Sumover might be offended." Again his prophet speaks:

"I know we should reach out to all people, regardless of their social class, national origin, or race, but Sumover might leave if we do."

"Our gifts to missions are down this year, but Sumover thought that we should use our money for other things."

"I think we should do something about the needs of others around us, but Sumover may not approve if we use God's money to help them."

"We were going to try that new program last year, but Sumover did not like it."

Pastors, staff members, committees, and deacons should always consider the feelings of all the people in the church. However, we cannot allow a vague fear of what might be said to prevent us from doing what we believe God would have us do.

I finally answered my friend's question by saying, "We do our best to allow God to lead us, but we sometimes confuse our own wills with God's will and make mistakes. But even then, God will lead us out of the wilderness we have created for ourselves — that is, if Sumover will just follow Him."

Ron Kirkland

Ron Kirkland is pastor of Central Church, McComb.

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Acteens from West Jackson, Tupelo, presented a "Missions Fashion Show" during Queens' Court at Garaywa. Each girl wore a dress representing a country where Southern Baptists have mission work. Each made the dress she wore as a part of one mission study activity in Studiact.



Acteens Service Aides attending Queens' Court at Garaywa were (left to right) Sherrie Levens, New Hope, Gulfport; Patricia Mason, Rocky Creek, Lucedale; Sudie Jordan, Wellman, Bogie Chitto; Margaret Parks, First, New Albany; Lela Mitchell, Barbara Rozier, Ida Mitchell, Linda Brewer, Calvary, Greenwood; Stephanie Case, Bethel, Bogie Chitto. These girls were recognized for having achieved the highest level of achievement in the Acteens Studiact program.



Speakers on the Saturday evening banquet program were (left to right): Marilyn Hopkins, state Acteens consultant, Mississippi WMU; Mrs. Robert Smira, state WMU president; Marjean Patterson, executive director, Mississippi WMU; Mrs. Bob Hollifield, missionary to Italy.

Queens' Court Takes Theme From Centennial Hymn

By Marilyn Hopkins

"To Win Our Land For Christ" was the theme for the state-wide Acteens Queens' Court at Camp Garaywa, March 10-12. The theme was taken from the WMU Centennial hymn, "To Win Our Land For Christ, Our Mission Task." Acteens and their leaders celebrated Mississippi WMU's Centennial during the weekend together, looking at the past 100 years and being challenged by the future.

Throughout the weekend 212 Acteens and their leaders were challenged to prepare themselves spiritually, mentally and emotionally to face the world in which they live. They were told, "If we are to win our world to Christ by the year 2,000, Acteens must prepare to witness boldly for Christ!"

Marjean Patterson, executive director, Mississippi WMU, opened the first session and welcomed the Acteens and their leaders to this historic Queens' Court. The music was directed by Donn Poole, minister of youth, Broadmoor Church, Jackson. The pianist was Janie Boykin of Pascagoula.

In "Our Land," Jerry and Carol Simon, missionaries to Taiwan, and Mrs. Robert (Flora) Hollifield, missionary to Italy, shared the news of what the Lord is doing in these two countries. Home missionaries Paul and Fran Vandercook, Mississippi Gulf Coast, told of their work with internationals, seamen and Indians, and in literacy work.

Special conferences were led by Acteen leaders in "Studiact Activities," "Direct Evangelism," and "Mission Acteen," preparing Acteens to help win their

land for Christ.

A special WMU Centennial presentation was made Saturday by Marjean Patterson, as she presented her new book, a history of Mississippi WMU, *Covered Foundations*. Miss Patterson was directed by Mississippi WMU to write the history during this Centennial year. The book was presented to Margaret Parks, First Church, New Albany, the oldest Acteen present during the weekend. An autograph party had been arranged with Miss Patterson for the Acteens and their leaders who wanted to buy *Covered Foundations*.

One of the weekend highlights was the Acteen Queens' Banquet Saturday evening. "Memories" was the theme. Several Acteens and leaders told about the meaningful experiences they had had in missions education. Acteens were recognized for their achievements in Studiact and for having attended the 1978 Queens' Court during the WMU Centennial year.

Every Acteen attending Queens' Court is involved in Studiact, the individual achievement plan for Acteens. Studiact involves the Acteens in mission study, mission action, mission support, and mission organizations, beyond the regular weekly meetings. Each activity in Studiact strives to instill in the hearts and lives of each girl a deeper love for missions and her involvement in winning her world.

(NOTE: Marilyn Hopkins, state Acteens consultant, directed the Queens' Court which is sponsored by Mississippi Woman's Missionary Union.)

At Wake Forest

Leaders Compromise With The Trustees

WINSTON SALEM, N. C. (BP) — Trustees of Wake Forest University have reached a compromise with the executive committee of the Baptist State Convention of North Carolina that will allow Wake Forest to keep every dollar of a \$299,600 National Science Foundation grant to the biology department.

The compromise calls for a technical shifting of the controversial \$85,000 portion of the grant designated for construction of a greenhouse to extend the endowed three-year study to four years. Wake Forest will replace the \$85,000 necessary to pay for the already constructed greenhouse from its own budget.

The trustees agreed to come before the convention's services rendered committee with all future requests for federal funds.

The compromise effort must be endorsed by the General Board of the Baptist State Convention of North Carolina which meets May 30-31 on the Chowan College campus, Murfreesboro, N. C.

The crisis between Wake Forest trustees and the North Carolina convention leadership began Dec. 9, 1977 when the trustees voted to accept without restriction the \$299,600 grant, contrary to a directive by messengers at the 1977 Baptist state convention. Convention voters rejected the

\$85,000 portion designated for the greenhouse because a building does not fulfill the North Carolina Baptist "services rendered" requirement for acceptance of government funds. North Carolina Baptists do not feel a building on their campus can return a service to the funding source, in this case the National Science Foundation, and that violates separation of church and state.

Golden Gate Sets Alumni Luncheon

MILL VALLEY, Calif. — The annual meeting of the Golden Gate Baptist Theological Seminary Alumni Association will be held June 14 at Druid Hills Baptist Church in Atlanta, Ga.

The meeting is scheduled to coincide with the Southern Baptist Convention.

The event will be a luncheon meeting open to all graduates, former students and friends of the Seminary. Advance reservations are required. Tickets may be ordered for \$5 each by contacting the Alumni Office at Golden Gate Seminary, Mill Valley, Calif. 94941, (415) 388-8080.

Revival Dates

Calvary Church, Meridian; March 26-31; Lehman Strauss, Bible teacher and evangelist from Philadelphia, Pa., evangelist; Carl Bridgman, Calvary's new minister of music, in charge of music; services at 10 a.m. and 7 p.m. Monday through Friday.

Cedar Bluff (Clay); March 20-24; Bryant Benton, pastor of First, Steens, evangelist; services at 7 p.m. Donald Berry, pastor.

Highland Church, Vicksburg; March 26-31; services at noon and 7 p.m.; James Fancher, Jackson, evangelist; Hubert Greer, Brookhaven, singer; John Alexander, interim pastor.

Macedonia Church, Hattiesburg; March 19-24; 7:30 p.m.; John Merck, pastor of Shiloh Church, Saraland, Ala., evangelist; Ken Barlow, minister of music of Main Street Church, Bogalusa, La., in charge of music; Mitchell Smith, pastor; Robert Boling, minister of music.

First Church, Brandon; April 2-7; revival theme: "Because He Lives," James Fancher, Jackson, special preaching ministries, evangelist; Mike Smith, minister of music, Highland Church, guest musician; weekday services 7 a.m. and 7:30 p.m.; W. Thomas Baddley, pastor.

Calvary Church, Newton; April 2-7; David Kendall, Suburban Church, New Orleans, La., evangelist; Clarke Adams, professor of Clarke College, singer; services Sunday 11 a.m. and 7 p.m., weekdays 7 p.m.; Henry Adams, pastor.

Robinson Street Church, Jackson; March 27 - April 1, Robert L. Hamblin, pastor of Harrisburg Church, Tupelo, evangelist; Bill Collum, guest music director; services 10:30 a.m. and 7:30 p.m. John G. McDonald, pastor.

Religion is meant to be bread for daily use, not cake for special occasions.

NAMES IN THE NEWS

Thomas Leslie (Tom) Anthony, son of Mr. and Mrs. A. E. Anthony of 1057 Avondale, Jackson, has accepted a position as youth and activities director at First Church, Temple, Tex. Anthony is the nephew of Evelyn George, consultant in the Church Training Department, Mississippi Baptist Convention Board. He grew up in Jackson and graduated from Murrah High School and Mississippi College. He received the M.R.E. degree from Southwestern Seminary, Fort Worth, Tex., in December, 1977.

Michael and Kay Stroope, missionaries to Indonesia, are currently in Sri Lanka awaiting visas to enter Indonesia (address: 20 Alfred Place, Colombo 3, Sri Lanka). He was born in Odessa, Tex., and lived in Florida, North and South Dakota, Mississippi, Wyoming and Louisiana before his family settled in Dallas, Tex.

Lee Castro, better known as "The Gospel Singing Troubadour" will present "The Easter Story — A Sermon in Song" Easter night at 7 o'clock at the Sunshine Church, Highway 80 East Jackson. Currently the Singing Troubadour is bringing the 7:25 a.m. devotionals on WJTV Channel 12 through March 24. Mike Willoughby is the pastor.

Marti Solomon has accepted the call from First Church in Kilgore, Tex. to serve as minister of youth.

The daughter of Mr. and Mrs. A. C. Solomon of Vicksburg, she is a graduate of Mississippi College. She received the Master of Religious Education degree from Southwestern Seminary.

Chris Curtiss, student at Clarke College, and Janice Snow, graduate of Meridian High School, assisted in the youth revival held March 17, 18, and 19 at First Church, Lauderdale. Jerry Bishop is the pastor.

Carolyn Weatherford, native of House, Miss., who is executive secretary of the Woman's Missionary Union, SBC, will be guest speaker at Calvary Church, Jackson, during the regular evening worship service, Easter Sunday, at 7:30 p.m. Joe H. Tuten is pastor.

Carliss Odom, Little Rock, Arkansas, will speak at the Richland Church, Richland, on Easter Sunday, March 26, at 11 a.m. and 7 p.m. Pastor Paul B. Williamson, Jr. heard Odom speak to the Southern Baptist Convention Pastor's Conference in Kansas City in 1977. When the March 26 speaking date was confirmed, neither realized that was Easter Sunday. At age 15, in the third grade, unable to walk or talk normally, Odom turned his life over to God. With cerebral palsy, he could not walk until age six. His parents were told that he would be better off dead. He started to school at age 12. But, because of God's mercy, for 25 years he has traveled through 27 states and abroad, telling of God's miracle-working power in his life.

Staff Changes

Carl Bridgman has accepted a call to Calvary Church, Meridian, minister of music. A native of Florida, he attended William Carey College. He received the Master of Church Music Degree from New Orleans Seminary. He is coming from First Baptist Church of Cocoa, Fla. He is married to the former Vicenta del Pozo of San Juan, Puerto Rico. They have four children. Otis Seal is the Calvary pastor.



Ronald K. Burch has accepted the pastorate of Shady Grove Church, Route 1 Hazlehurst. A native of Brookhaven, he received the BA degree from Whitworth College and MRE degree from New Orleans Seminary. He came to Shady Grove from Crossroads Church, Vinton, La. Burch is married to the former Sandra Calender of Brookhaven, and they are the parents of one daughter.

Easthaven Church, Brookhaven, Mississippi has called Ernest Sadler, as pastor. He goes to Easthaven from First, Boyle. A graduate of Mississippi College, he received the Doctor of Ministry degree from New Orleans Seminary. He is married to the former Charlotte Terry of Florence, and they have one daughter.



West Marks Church has called Bobby Whittington as minister of music and activities director. He graduated from Clarksdale High School and attended Mississippi Delta Junior College at Moorhead. He directed the New Jerusalem Railroad, Baptist Student Union singing group, from 1976 to 1978. This group has been in constant demand in Delta area churches. Whittington plays piano, guitar, bass guitar, and clarinet. Olyn Roberts is pastor at West Marks.

John Cutrer has resigned Progress (Pike) to become pastor of Ferry Lake Church in Oil City, La.

Silver Springs (Pike) has given up its pastor to Louisiana. Larry Sweat has moved to Bogalusa and is pastor of Main Street Church.

Robert H. Rogers has resigned as pastor of Sunrise Church, Hattiesburg. He is doing graduate study at the University of Southern Mississippi. The church honored the Rogers family with a fellowship dinner on March 5, and gave Rogers a monetary gift. Rogers was pastor at Sunrise four years. He and his family will continue to live in the Petal area.

Freddie Odom has accepted the call as minister of music of Beacon Church, Hattiesburg. He goes from Crestview Church, Petal.

Larry Wimberly recently assumed duties as minister of music and youth at Calvary Church, Silver Creek. A native of Iuka, he served in the Verona, Iuka, and Wheeler Grove Churches before going to Calvary. He is a graduate of Mississippi State University, and is a first year student at New Orleans Seminary. He is married to the former Pam Hall of Corinth.



Larry Hoffer has been called as minister of music of Westwood Church of Meridian. He goes to Westwood from the 28th Avenue Church of Hattiesburg. He is a graduate of University of Southern Mississippi. W. Buford Usry is pastor of Westwood.

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Beyond the Ironing Board



A Woman's World Reaches Far

Easter is such a lovely time, the time when we think about the resurrection of our Lord Jesus Christ. But somehow, in the past few weeks, I have thought a lot about His death. It seems that the glory of the whole event is greater when we think of the agony that preceded it.

In spite of our vicarious touch with violence on television and our constant exposure to it on the daily newscasts and our constant reading of it in the papers, we sort of pass over the violence involved in our Lord's becoming the Saviour of the world. We speak, rightly so, of His great love and His willingness to become our sacrifice, and then we move quickly away from the blood, sweat, and tears of it all.

Easter is not the lovely white of lace and lily unless we remember the spil-

ling red of Christ's blood. It's not the finery of new clothes unless we remember the style of the thorn crown. Easter is not the taste of ham and rolls unless we remember the taste of the bitter dregs He drank.

Easter is not the serenity of peace unless we remember the serenity of accomplishment Christ expressed in His words, "It is finished."

Easter really is not complete in its meaning unless we find ourselves given to the same total commitment of finishing the work God gave us a commission to do, personally and as a church body, giving life meaning that causes its value to be increased and causes its days to be worth living.

Easter is the icing on the cake — it makes everything lovelier, sweeter, and gives the finishing touch.



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Devotional

Bridegroom Of The World

By John R. Claypool, Pastor
Northminster, Jackson

Throughout all the Christian world last Sunday, attention was focused on Jesus' triumphant entrance into Jerusalem and the great popular acclaim that this evoked. I have often wondered: "What accounted for the outburst of affection and delight?"



Claypool

The late Samuel Miller suggests that the answer lies in what he called "the most neglected Christological image of the New Testament; namely, Jesus' reference to Himself as the Bridegroom of the world."

Miller is correct — how often has this particular concept been used to describe the Christ figure? Yet "bridegroom" sums up precisely Who He was and what He came to do. The eternal Lover of humanity came to woo and win back again the hearts of His beloved.

The common people of Palestine sensed immediately that something new was among them when He began His ministry. These folk were used to being ignored and condemned by the religious leaders of Judaism and the political representatives of Rome. They had been made to feel in a thousand different ways that they were worthless and unclean and little better than "dogs." And then He came — "loving each one of them as if there were none other in all the world to love, and loving all as He loved each" — exactly as a bridegroom relates to his beloved.

This extraordinary esteem which Jesus accorded each He met was rooted in His vision of where they came from. He went all the way back to the beginning and got, so to speak, "on the other side of creation," and realized that every one who existed came straight from the hand of God and thus was prized by Him.

It was this vision — this "seeing through" to the depths of every person that accounts for His amazing affection, and this is what the common people sensed when they exploded in ecstasy as He crested the Mount of Olives on a donkey that first Palm Sunday. They were simply "loving Him Who had first loved them."

Have you ever pondered the implication for your own life that Jesus really was "the Bridegroom of the world, sent to esteem you and woo you back into the loving embrace of the Father?"

Boy Scouts Name Second
"Good Shepherd" In State

By Van East, Jr.

Paul D. Thompson of Louisville has received the Good Shepherd award for distinguished service with Boy Scouts. The award was presented at the Annual Pushmataha Area Council Banquet for Boy Scouts.

Only a maximum of 50 of these awards to Baptist adult scouters can be given nationally each year. There are 21,000 Baptist unit leaders involved in scouting. This is the second one awarded to a Mississippian.

Thompson is a member of the East Louisville Church. He has served as Scoutmaster for 18 years, five years in Poplar Bluff, Mo., and 13 years as Scoutmaster of Troop 5 in Louisville.

He has led ten expeditions to Philmont Scout Ranch in New Mexico and two national jamboree trips. He is ranger for Camp Pilala.

He holds the Award of Merit, the Scouters Training Award, the Scoutmasters Key and the Silver Beaver, and is a Life Scout.

He is a highway patrolman and has been Patrolman of the Year in his district three times and was selected as Winston County Man of the Year in 1974.

He is the father of three girls, and is known as "Big Iron" to the hundreds of boys he is a second father to. In his 18 years of service he has had over 36 boys in his troop achieve the rank of Eagle.

Missionaries
On Furlough

Missionaries from eight countries are now on furlough in Mississippi. Two couples represent missions in Italy. They are Bob and Flora Hollifield, 2334 Coronet Place, Jackson, and Jimmy and Charlotte Watts, 100 Georgia Ave., Hattiesburg.

Others now in Mississippi are Stanley and Glenna Stamps, Nicaragua, 208 East Main, Clinton; Billy and Terry Peacock, Korea, 3331 Old Canton Road, Jackson; Tom and Hazel Barron, Indonesia, 921 Jackson Ave., Columbia; Major and June McDaniel, Korea, 818 Main St., Natchez; Dot Lott, 606 Graymont Ave., Hattiesburg; John and Elizabeth Merritt, Germany, Univ. of Southern Mississippi, Southern Station, Box 1725, Hattiesburg; and Russell and Annette Herrington, Costa Rica, 520 Magazine St., Tupelo.

Choir To Sing On
Good Friday

The Adult Choir of the Prentiss Church will present the Easter Oratorio, "The Seven Last Words of Christ," by Theodore Dubois. The presentation will take place in the church sanctuary on Good Friday, March 24, at 7 p.m. The 40 voice group is under the direction of interim music director, Cecil Harper. Soloists will be Lloyd Mims, Minister of Music, Collins Church, his wife Marilyn, and Ed Dacus, former music director of Whitesand Church. David Michel is pastor.

Carey To Honor
Alumnus Of Year
At Homecoming

Lieutenant Commander Thomas Hiers will be honored by William Carey College at Homecoming ceremonies on April 1 as Outstanding Alumnus of the Year. He is chaplain of the United States Naval Academy in Annapolis and was graduated from Carey College in 1964.



Hiers Sidney L. Buckley, an alumnus who is a sacred concert soloist based in South Carolina, will perform during Homecoming activities.

Lieutenant Commander Hiers also holds a degree from New Orleans Seminary. He was formerly pastor in Mississippi, Florida, and Louisiana. He was recently selected for postgraduate study in the field of homiletics at Duke University.

Soloist

Buckley completed the doctorate of music degree from Florida State University. In 1969 he was awarded the seminary's "Alumnus Award for Distinguished Service in Church Music."



He has served numerous churches as minister of music and has performed as soloist throughout the country. He has served on the teaching faculty of Florida State University, Furman University, and Central Wesley College.

Both Hiers and Buckley will be featured during Homecoming-Eve activities planned for all alumni of Carey College now involved in church-related vocations. Also featured for that program, which begins at 6 p.m. on March 31 with a covered dish dinner, will be Earl Kelly, executive secretary of the Mississippi Baptist Convention Board, and B. Frank Smith, professor emeritus of Carey College.

B. J. Thomas

B. J. Thomas will sing at Carey College on Thursday, March 30, at 8 p.m., as part of the school's homecoming activities.

Chicago (RNS) — The National Parent-Teacher Association (PTA) has announced plans to develop a curriculum in critical television viewing skills for students, as part of the PTA's ongoing TV Project.

Homecomings

Carmel Church, Monticello, will observe homecoming day on March 26. A former pastor, Mike Sutton of McComb, will bring the morning message. Lunch will be served at the church. Local and visiting groups will participate in gospel singing in the afternoon. Robert Dunn is pastor.

Holly Springs Church, Lincoln County, observed homecoming, Sunday, March 19.

Pastor Glenn McInnis was the speaker for this special 75th anniversary of the church. Mr. and Mrs. David Derrick were in charge of song services.

Lunch was served in the fellowship hall. The afternoon service featured gospel singing.



Life and Work Lesson

Serving The Risen Lord

By Bill Duncan, Long Beach, First
John 21

Everyone rejoices when a fellow human being has a phenomenal escape from the very jaws of death. We will listen for endless hours as he describes the details. The more one tells his story of escape, the longer and more interesting some stories can become.

But the blessings of Christianity are not mere "pies in the sky, bye and bye" as skeptics would have the world to believe. One can know Christ in his fullness now. He can have the blessings of eternal life now.

Because Christ has more than endured death, he has conquered death. Oh! How we would like to hear Jesus tell of his escape! But the details are missing. We have only the facts. One of the blessings of Christianity is that the same power that brought again the Lord Jesus Christ from the death delivers from eternal death all who will accept Him as Lord and Saviour. That is a story worth listening to.

Is it not enough to say that Christ arose? The final chapter of John was added to demonstrate once and for all the reality of the Resurrection. Some had said the appearances of the Risen Christ were nothing more than visions which the disciples had. The Resurrection of Jesus was not a vision, hallucination, or dream. The resurrection brought forth a real person. I Corinthians 15 recounts a series of appearances of the risen Lord to various individuals and groups. The Gospels give many details.

The last chapter of John records that the disciples returned to life as normal after the resurrection. The fact that some of the apostles went fishing does not mean that they were disobedient to any commission which had been given to them. They had to work, they had to obtain food. On this particular occasion after a long night, their nets were empty.

In telling the story, the author indicated no obvious censure of the apostles. There is significance in the fact that the party fished all night and caught nothing.

At daybreak Jesus appeared on the shore. He was not, however, at first recognized by the disciples, perhaps because of the light and the distance.

He later was not recognized by his voice. He suggested to the disciples that they might "have better luck" casting on the other side of the boat. They were amazed at the miraculous results.

At any rate, the wisdom of a "stranger" on the shore was reminiscent of the Lord. John made the connection, "It is the Lord!" When the disciples came to Jesus, he was preparing a meal and they joined him for breakfast. John 21:12 says that all the preceding convinced the disciples that Jesus was real. Jesus served as host for an actual meal.

Reconfirmation of Peter
This final chapter tells of the Lord's reconfirmation of Peter. In the 18th chapter, Peter denied Jesus three times. As a subtle reminder of the three examples of defection, Jesus asked Peter three times if he loved him. In response to Peter's affirmation of his love, Jesus said (1) feed my lambs, (2) tend my sheep, (3) feed my sheep. The reconfirmation was a painful grief process for Peter.

Jesus asked three times, "Do you love me?" In the first and second questions, Jesus used the usual word connoting unselfish and sacrificial Christian love. In the third question, Jesus used the word for love that denotes the love of friendship and compatibility.

The reply of Peter in the three answers was, "I have a friendly affection for you." Peter affirmed his love for Jesus with restraint. Who is capable of affirming a completely unselfish relation to anybody? Peter may have been too aware of his recent failure.

In reply to each of Peter's three affirmations, Jesus issued a commission to Peter to care for the flock. Jesus apparently accepted Peter's devotion, however expressed. In this connection, Jesus predicted that Peter, following his reconfirmation, would be a devoted disciple and die the death of a martyr. By this method Jesus led Peter into complete commitment to himself.

Jesus concluded the reconfirmation by saying to Peter, "Follow me." This is a definite word of encouragement for Peter and all believers. He called them to a mission for him. There would never be a time when Christians would need to walk or work alone. They would always know he said, "Follow me" — with the assurance that his

presence and his guidance would be available. He is never behind the believer, but going before to lead or walking beside to bless.

The Road To Service

When men are young they roll up their sleeves for work and get at the task with all their strength. Youth have a way of going where they desire and work largely on their own initiative.

When they are more mature, they are more ready to work humbly under the direction of others.

Jesus spoke to Peter about being old. He did not necessarily mean 80 or 90. I believe he was speaking of maturity, taking whatever responsibility that might come to him. In this way he told Peter there would come a time when he would not be his own boss. Someone else would guide, direct, and send him



into whatever he was to do. Peter would even be led into situations he would wish to avoid.

Some see this as a prediction of the way Peter was to die. Whatever may have been the physical fate of Peter, the words set forth a spiritual prospect for every Christian.

The only way to serve the Lord is by yielding in self-denial to the crucifixion of the personal ego. When the Christian is young he may do as he pleases, but when maturity comes the Christian begins to carry out responsibility. The needs of others and God take over his life.

Jesus made clear to Peter that every believer will have his own personal commission given to him.

The risen Lord calls for each person to follow him. The road to service begins with the commission of the risen Lord and his leadership. What a joy it is to celebrate and confirm our commission at this Easter season.

Uniform Lesson
Power of the Resurrected ChristBy Hardy R. Denham, Jr.
First, Newton
Acts 4:5-20

Each year one Sunday is set aside on the Christian calendar to commemorate the resurrection of Christ. Every Sunday is resurrection day since the Lord rose on the first day of the week. But more than that, the fact of the resurrection of Christ should give meaning to each day in a Christian's life. A popular Christian hymn declares, "Because He lives I can face tomorrow; because He lives all fear is gone." The living Lord is able to provide what Christians need.

It is fitting that the lesson for Easter Sunday focuses on more than the fact that Christ arose. Because He lives forevermore and has given us the power of His Spirit, we can face life courageously and do His work confidently.

I. The Proclamation For The Lord Verses 5-12

On the previous day Peter and John had been used of God in healing a lame man (3:1-10). Peter used the opportunity presented by the public reaction to preach about Christ (3:11-26). His sermon was interrupted by the temple police who arrested the apostles (4:1-4).

The next day the two apostles were taken before the Sanhedrin for a hearing (verses 5-6). The membership of

the Sanhedrin is described with the words "rulers" (priests), "elders" (respected men who were not priests) and "scribes" (Pharisees who were interpreters of the Law). This Jewish council could not deny the reality of the healing of the lame man, thus they asked, "By what power or name did you do this?" (verse 7). The implication of the question is that the miracle was done by magic or sorcery. Beyond doubt the apostles were recognized and known as followers of Jesus. However, the Sanhedrin would not think of recognizing that the miracle was worked in the power of Christ.

Peter used the interrogation as an opportunity to witness for the Lord (verses 8-12). Notice that he was "filled with the Holy Spirit." The filling of the Spirit results in witnessing. The apostle proclaimed the death and resurrection of Christ (verse 10), declaring that both the healing for the man and salvation for all men were through Jesus Christ (verses 10b, 12).

II. The Perplexity Of The Authorities Verses 13-17

The Jewish court took note of two facts. The apostles lacked formal theological training (verse 13a). Second, they recognized that the apostles had been with Jesus (verse 13b). Christians should declare their relationship to the Lord, but what they say should simply be a verbal confirmation of what has already been seen.

The Sanhedrin was perplexed and in doubt as to how to handle the situation. The miracle of healing could not be denied for the healed man was well known and his infirmity was a matter of record. However, he stood before them a whole man (verse 14). Thus the authorities dismissed the people to deliberate in private (verses 15-16). The lost world may not be able to understand or explain a changed life, but neither can it deny the reality of the change. Men may debate about theology, but they cannot deny the evidence of a changed life.

The decision reached by the council was to demand the cessation of Christian witnessing (verse 17). Notice that the Jewish authorities could not even bring themselves to speak the name of Jesus. They simply said, "This name." When opinionated men cannot give an answer to an opponent and refuse to change their minds, they then seek to silence those with whom they do not agree. So the authorities decided to do.

III. The Perseverance Of The Apostles Verses 18-20

Summoning the apostles to appear again before the council, the authorities delivered their ultimatum (verse 18). The preachers were told to cease doing the very thing Jesus called and sent them to do (Matthew 28:18-20; Acts 1:8).

What courage the two apostles exhi-

bited! They were but two men confronted by the seventy members of the Sanhedrin, plus the High Priest. They had no formal academic credentials and they faced the scholars of Israel. They lacked political power and stood up to a council which exerted its religious authority over Jews everywhere in the world. Hearing the demand they asked, "Who should be obeyed — men or God?" (verse 19).

Suppose the apostles had bowed to the Sanhedrin's demand. The Christian movement would have ended before it was started good. All it takes for the gospel to be hindered and lost men to remain so is for believers to fail to preach, teach and witness for Jesus. The Holy Spirit cannot do His work of convicting and converting until the seed of the truth is sown in the field of men's lives.

Peter and John were courageous in their stand. They declared that they had no alternative but to do what the Lord had sent them to do (verse 20). Their response to the Jewish council furnishes an excellent description of Christian witnessing. It is speaking about what one has seen (or experienced) and heard (or been taught). The living Lord gives Christians the courage and strength to do His work, even in the face of opposition. Thus perseverance in service furnishes evidence about the power of the resurrected Christ.